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Mrs Cogshall  
with the love  
of  
Eliza A. Stoddard.







*J. F. Stoddard*

ENGRAVED BY J. H. BROWN, NEW YORK

# IN MEMORIAM.



## OBITUARY AND ADDRESSES

OF THE LATE

Prof. John F. Stoddard,

WHOSE LIFE-WORK ON EARTH WAS ENDED  
AUGUST 6TH, 1873.



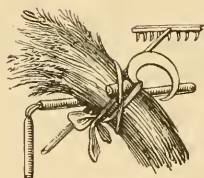
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TO THE

Friends of Education

THESE MEMENTOS OF A COLABORER

Are Most Respectfully Inscribed

BY HIS BELOVED WIFE.







## In Memoriam

---

The path of life may wind,  
The pace be swift or slow,  
A shadow walks behind,  
Wherever we may go.  
We see it not, but sometimes hear  
The echo of a footfall near.

The pilgrim feet may press  
The fragrant turf or thorn;  
His way be pleasantness,  
Or oft by tear drops worn.  
In every place, in every scene,  
Ourselves, and Death, one step between.

That step will us divide,  
Until the Master say,  
This spirit I confide  
To wing from earth away:  
And then beside us he will stand.  
Our escort to the better land.

We watched, with anguish deep,  
The slow advance: we saw  
Our loved one "fall on sleep"  
To waken here no more.  
Enfolded to the icy breast,  
The weary 'entered into rest.'

A fragile, pain-draped form,  
With feeble, measured tread,  
Had battled with the storm,  
As seasons onward sped.  
The mortal faints, and yields, at length,  
The spirit: but renews its strength.

The eye, so full of light,  
Betokened active thought,  
The will of giant might,  
A purpose had enwrought  
In daily life, in varied powers,  
*To use and bless the passing hours.*

It scaled the heights to grasp,  
It fathomed depths to bring.  
It bent the knee, to clasp  
The Truth in everything.  
The Truth it sought, from near and far—  
From wayside bloom, from distant star.

The spirit's meat and drink,  
It's ornament and pride;  
The chain, whose golden link  
Unites it to the Guide.  
The Truth, so simple, yet sublime,  
Untinged by wrong, undimmed by time.

This treasure he would claim,  
And share with great and small—  
An earnest, steadfast aim.  
Embraced the wants of all.  
The Principles, from facts he drew.  
To nourish, bless, our being true.

He loved to weigh, define,  
Examine, demonstrate  
The harmony divine.  
In law and rule innate.  
The strength and beauty, that combine  
In Nature—proving plan, design.

He urged the young to choose  
An object worthy—high :  
Allurements to refuse,  
The Tempter's voice to fly :  
The Holy Lamp, the constant guide.  
That feet impatient may not slide :

To character mature,  
By strict integrity,  
All hardness to endure,  
With manly courtesy.  
The pure, the right, the good to love,  
And follow to their source above.

The virtues of the heart,  
Enwreathed the mental gift :  
Each grace performed its part  
Earth-shadows to uplift.  
The lips and life, in effort one,  
Were faithful, until work was done.

His zeal o'ertaxed the nerve,  
Disease encompassed round :  
No force was in reserve,  
To guard the sacred ground ;  
In warning notes, the cough would tell :  
The foe assaults the citadel :

The hearthstone glow was dim ;  
The heart-group, brave and true.  
At midnight calmly trim  
The lamp of hope anew.  
But ere the dawn, with bated breath,  
The powers of life conflict with death.

With noble patience held  
That little band their trust :  
But one by one was felled ;  
Their weapons left to rust.  
'God's way is always best,' they said.  
And through the shattered portals fled.

The house not made with hands.  
Henceforth his bright abode :  
With saint and angel bands,  
At home, in Heaven, with God.  
All free from pain, from grief and care.  
He waits to bid us welcome there.





## Obituary

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PROF. JOHN FAIR STODDARD, well known both as an Author and Teacher, died at his residence in Kearney, Hudson county, New Jersey, on Wednesday, August 6th, 1873. He was born in Greenfield, Ulster county, New York, on the 20th of July, 1825. His rudimentary education was acquired at the district school in his native town, and at academies in Dutchess and Orange counties. At the age of sixteen he became a teacher in a district school. Subsequently he went to the state normal school at Albany ; where he graduated in 1847—after receiving the hearty commendations of the State Officials, and Board of Education, before whom he had been subjected to a most rigid and thorough examination. On leaving the normal school he took charge of Liberty Normal Institute, which soon became marked for its thoroughness of instruction, and was appointed by the Regents of the University one of the academies of the state for the education of teachers.

His "Intellectual Arithmetic" was prepared and used in manuscript for some years before it was given to the public. The commendations of Prof. D. P. Page led to its publication, and the rapid sale prepared the way for the succeeding numbers of his normal series of Mathematics, and afterward, by the series of Algebraic Works of Stoddard and Henkle, as joint authors. (The latter is regarded as an exhaustive work on the science.) In 1853 he received the degree of A. M. from the New York University. In November, 1851, he was elected President of the University of northern Pennsylvania, in Wayne county, where he established a normal school department, and devoted his efforts to the education of teachers; which now became a chief object. In this work, his labors were abundant in writing and lecturing, in conducting Teachers' Institutes, and in more direct efforts in normal schools. In May, 1854, he was chosen the first Superintendent of the county—having done much to establish the present law of the County Superintendency. At the opening of the Lancaster County Normal School, in November, 1855, he became its Principal. In 1857, he purchased the property of the University of northern Pennsylvania, and reopened the school with upwards of one hundred and twenty teachers in attendance. The buildings were unfortunately destroyed by fire during the same month. By the solicitation of friends of education and teachers he established temporarily at Montrose, Pennsylvania, "The Susquehanna County Normal School," and about three hundred students, most of them teachers, annually enjoyed its privileges and advantages, until September, 1859. In 1857, he

was elected President of the Pennsylvania State Teachers' Association. And in the great revival of the same year, finding that his silent attachment to the truth was the source of injury to a cause beloved, he made very thorough investigations and explanations, and with seventy of his students came forward and professed faith in Christ. Returning in 1859 to his native state, chiefly on account of the facilities afforded in the city of New York for pursuing his favorite studies, he became Principal of one of the Public Schools of that city, where he remained until the beginning of 1864, when he resigned; and devoted his attention to writing, in the retirement of his native town. In 1861, he was baptised by the Rev. Dr. Lathrop, and served as a Teacher of a Bible Class in the Tabernacle Baptist Church. In February, 1865, he was elected Superintendent of the Sunday School. In 1868 he transferred his letter to the First Baptist Church, Newark, N. J., of which the Rev. Dr. Fish is the beloved Pastor. He was married October 18, 1865, to Eliza A., daughter of George W. Platt, Esq., of New York city. After a year spent at Greenfield, he became, in September, 1867, a resident of Kearney, New Jersey, where the last six years of his life formed a rare illustration of the triumph of intellectual and moral culture over the "infirmities of the flesh." A nervous consumption was the result of arduous and unremitting toil, but the buoyancy of his disposition and the power of his will at intervals seemed to control the disease. Conscious of the frailty of his earthly tabernacle he guarded it with extreme care, while he pondered much and spoke often of the unseen—the

eternal home. His mathematical turn of mind induced the effort to grasp, weigh, solve, analyze truth, but he accepted with the faith of a little child those teachings of the Master that are mysterious and incomprehensible to the wisest in finite lore. The earthen vessel that could not measure the ocean sought to be filled from its depths.

At times his path followed the windings of the dark river, and when his feet entered the chilling tide, as one familiar with its flow, he placed his hand in that of the Guide, confided all interests to His keeping; and the other shore—the land of life, in wondrous light and beauty, gave promise of rest, sweet rest. During the last four months he was too feeble to walk, or to take solid nourishment, and for three months could not endure the fatigue of being carried down stairs. Until the last three weeks he was moved, every pleasant day, by his wheel chair, into another room, yet there was a steady decrease of strength. He noted each change of symptom, but although he yearned to live, although the desire to be active, to be useful, was intense, he never repined. On the last Sabbath he alluded to the probability that the Great Physician would deem it necessary to remove him to the Heavenly home ere granting the health for which we prayed, and to all queries made answer: “God’s way is always best. He has been very good to us, we can *trust* Him.” When mention was made of friends gone before, of the nearness of re-union, of the society of the pure, the true, the good, so congenial, and so loved, he said: “The prospect is very glorious.” After words of tenderness to dear ones, he said: “Give my love to all

my friends, they have been very kind." He was extremely weak, but so accustomed to economize and utilize his powers, and so solicitous for the comfort of others that it was difficult for them to realize his condition.

Infantile in strength, he was so refined in thought and action, so neat, courteous, grand in self-control, in all the qualities of a noble manhood, that he commanded the deference and esteem of those whose sympathies were aroused by his emaciated and debilitated frame. One month before his departure, when obliged to whisper the sentences, he solved a difficult mathematical problem with his accustomed ease and rapidity, and his interest in everything pertaining to the education and the elevation of mankind made his sick room a place of interest and instruction.

His perceptions were clear to the last moment; at half-past four P. M., eight hours before the farewell, he gave to the gardener an outline of a specific work. In the early eve he recognized friends; later he acknowledged, by word and look, the efforts made for his comfort—placed his little scarf about his neck without help—bade one and another "Take some rest," and seemed mindful of all that transpired. A little before midnight, he motioned to be raised up, and while the effort claimed both hands he lifted the spoon to his mouth, to gauge the heat of the liquid, as was his wont, then drained the cup, but could not swallow. Replaced on the pillow, he stretched out his hand, called "Mamma;" said "God be merciful," and gently, quietly, peacefully, fell asleep in Jesus. Thus early on the morning of August 6th, 1873, his earth-works

and words were ended. He left a widow, and a daughter of four years, "to inherit the rich legacy of a good name, secured by a devoted and spotless life."

Prof. Stoddard's marked success as an author is shown by the great popularity of his mathematical series of text books—a popularity scarcely inferior to that of any other series in our country ; and as a sign and seal of his love for mathematical science, he gave, in 1868, a fund to the Rochester University, which shall furnish a gold medal each year, valued at one hundred dollars, to the student who shall reach a fixed standard in mathematics. So high is the standard that only in these past two years has it been taken. The worth of his services to the cause of education is attested by the many whom his teachings profited, and who say "He had few equals." He had trodden the beaten path of science, but here and there he discovered a better. This was especially true of mathematics, and to such a degree, that Prof. Drew of New York city, in speaking of Stoddard's Mathematical Works, says : "To Colburn belongs the honor of introducing Intellectual Arithmetic and to Stoddard the honor of perfecting that system. If Colburn opened a new road to mathematical science, Stoddard has leveled that road and strewn it with flowers."

Is there a better way to arrive at and express truth ? was his practical query, and recognizing that the mind will accept truth, if rightly presented, as eagerly as the body receives food he concentrated his faculties in bringing the mind and the truth together. With uncompromising zeal he advocated the daily reading of the Bible, (without comment,) in the public schools.

attesting that the two-fold nature of man, the moral, and the intellectual, should be developed simultaneously. He recommended the use of vocal music, as conducive to physical, moral, and mental improvement: "a lively, happy song, containing good sentiments, having a powerful influence in prompting pupils to do and to love what is right, and to despise and shun evil." His labors to arouse attention in the matter of education were rewarded by seeing the wave of popular interest rise higher and higher. Friends will recognize his portrait in the pen pictures that are scattered through his lectures, for, unconsciously, he copied the liniments of the inner man in drawing the ideal—the example for his students. A true dignity of character, the union of refinement and strength, of the gentler with the sterner virtues, were exhibited in his walk and conversation. Rare abilities and varied culture, made available by habits intensely earnest and intensely systematic, enabled him to condense into a single score of years the work of a life-time. His lectures on the elementary branches and on scientific topics are not preserved. We subjoin a few of his addresses on Educational subjects, that, although dead, he may yet speak, and realize the heart's desire, to serve his generation by the will of God.







## Addresses

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ADDRESS DELIVERED BEFORE THE TEACHERS OF THE SUSQUEHANNA COUNTY NORMAL SCHOOL, AT MONTROSE, SEPTEMBER 3RD, 1857.

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### *Teachers and Friends of Education :*

The chief embarrassment felt by the speaker, on an occasion like the present, arises from the fact that the great considerations which give birth to our theme and aspire the thoughts we ought to express, crowd upon the mind with tumultuous haste, in all their grandeur, importance and interest. The mind, oppressed with solicitude, struggles with the thought that the life of man is full too short to permit the completion of the training upon which we, fellow teachers, have entered ; and the heart yearns after the precious moments whose departures into the eternal past are told by its own solemn pulsations. It were well could we so engage our minds, for this hour, in a consideration

of the opportunity that is to follow this interview, that it may assume in our estimation that true value and importance which can be *felt* but not *adequately expressed*, for it will inevitably afford us, at some future time, the occasion of bitter regrets, if, unhappily, it does not gain a proper influence over our efforts, while its true appreciation may be an advantage to all.

It is one of the most appalling as well as interesting features of our mental constitution, that the faculties which are given to us for our cultivation, and which are designed to be ministers to our usefulness and happiness, may, by a misuse quite within the power of a perverted taste to induce, become the fruitful source of damage to our fellow beings and of misery to ourselves. Thus, memory the involuntary recorder of passing events, will, one day, far future it may be, cheer us with happy reminders of the present occasion, and of the circumstances that have led to our assembling, or goad us with remorse for lost opportunities of garnering the rich fruitage of wisdom, which, by a timely industry, might have provided life with a perpetual feast.

The unfortunate child of darkness, upon whose sightless orbs Nature has never painted her forms and hues of loveliness, may ponder in melancholy doubt over his conceptions of beauties which are forever hidden behind the thick veil of his infirmity ; but the corroding self-reproach of him who has squandered the opportunities of acquiring that intellectual and moral culture, which is the unfailing source of human happiness and glory, can never enter his breast. Self-reproach, the most unbearable of all the forms of grief, is the inevitable portion of the sluggard.

This unwelcome possibility, which besets the pathway of every student, forces itself upon the mind the more strikingly when on the countenances of an assembled body of teachers, we read intelligence and conscious virtue, the promise that the danger will be shunned, and the mists into which the listless are drifting be dispelled by the energy with which their duties as students will be met.

The responsibilities of life are wisely and justly meted out to us, and are limited with unerring exactitude to the opportunities afforded for their discharge. As in nature there is perfect harmony and arrangement of all the forces which produce the beneficent results purposed by the Great Designer, so *duty*, while it urges its demands upon us, brings in its hand the means of a faithful and full accomplishment of its behests. But the important thought to which your attention is now particularly invited is, that the *moment must be used as it flies*. Once past it can never be recalled, nor can the future supply its place. Youth, manhood and age, each has its work to accomplish; and while neither can by possibility borrow from the other if *it* would, neither has ought to *lend* if it *could*. As in youth it is given us to prepare for the work of manhood, in manhood for the position and joys of age, and in age for the adieus of mortality and the solemnities of a life to come, it follows of necessity that delinquency in the morning of life must lessen and impair the performances of manhood, rob us of the benign influences of age, and introduce us bedwarfed, and stultified, and guilty, upon the life that knows no change.

There is no particular, perhaps, in which we all so fearfully fail as in our estimate of the *importance of time*. Could we but realize that our future achievements must correspond precisely to our present improvement of time, the admonition of the poet,

“Part with it as with money, sparingly, pay  
No moment but in purchase of its worth,”

would be more seriously heeded. Moreover, it may be safely affirmed that no class of society can so illy afford to squander it as those to whom we are called to speak to-day.

*Mental* LABOR, methodical and assiduous, is the only defence against that habit of *vague thinking*, in the indulgence of which the teacher can but “dream, and wonder, and perish.” The course of study upon which you now enter, embracing not only the investigation of severe scientific principles, but of the *science and art of imparting* to others the knowledge you may here acquire, renders the faithful and industrious use of your privileges as necessary as the profession to which you have devoted your lives is laborious, and difficult, and responsible. The work of *Teaching*, in its efficient and capable performance, when considered in reference to its high responsibility, its power to effect the character of the age, or its moral bearing upon the generation that is soon to give character to society and to administer the affairs of the State, is second to no vocation in life. Nor does any afford better guaranties of success to the deserving. The pursuit of knowledge is always attended with greater or less difficulty, but no triumph is more glorious than the conquest of truth. The sacrifice of ease is but a small price to pay for

intellectual eminence, and the failure of any individual to attain it, under circumstances so propitious as those which attend your present outset, would be pitiable indeed. Let the true nature of the teacher's position, and his relations to future society only to be felt by you, and the virtuous ambition to excel in your sphere must inevitably inflame every heart with zeal. Reflect for one moment of the power you are destined to wield over a coming age. Think you the man who to-day stands in the Senate Chamber, and legislates for the toiling millions of freemen who people these States, wields an influence at all comparable with that committed to the hands of the conscientious and able teacher? He has but partially estimated the affluence of his power, and the glory of his mission as the educator of a rising nation, who thus decides. The honorable legislator may construct judicial barriers to limit the actions of men; he may exercise a limited control over the outworkings of character; but the teacher in his high office, in the exercise of his august prerogative of giving *moral, intellectual, and physical character* to his age, stands infinitely higher in the scale of social relationship than he. In view, therefore, of the teacher's responsibility, his opportunity for making his mark on his nation and his age, for causing his power to be felt upon the destinies of thousands, for securing a rich reward for a well-devoted life, how much of the present term can you afford to devote to the comfort and ease of the passing hour?

One element favorable to the success which it is hoped the present assemblage of teachers will achieve is the loftiness of the aim with which they set out.

Some, it may be, will have conceived an advancement beyond the power of the present opportunity to afford ; but it should be remembered that nothing will be lost by an attempt to reach that point ; while many it may be, will fall far short of an eminence positively attainable, through an unnecessary dread of the difficulties in the way, and an unworthy distrust of their own mental powers. The histories of men eminent for the extent of their erudition, acquired under circumstances of adversity to which students of the present day are strangers, should forever silence the whisperings of doubt in the mind of any one burning with desire for knowledge. Neither condition of life, nor scantiness of means, nor mediocrity of intellectual aptness, nor all combined, have proved a sufficient obstacle to defeat the purposes of some who have risen to eminence among the savans of the world. From every rank and condition, from every vocation in life, has arisen a star to represent that rank or vocation in the bright constellation of intellectual lights and to challenge the admiration of mankind. It cannot be necessary for me to tell you, that excellence cannot be won by *soft words*. “A masterly inactivity” may possess rare potency in the *mysterious art of diplomacy*, but in the acquisition of knowledge comprehensive, critical and profound ; *labor*—ardent and unremitting—is the only means of success ; and the settled purpose and determined will, that cannot be baulked by difficulty, or toil, will alone equip us for the conquest of *truth*.

Mathematicians, astronomers and linguists have won distinction as scholars while they plied the awl, or worked the forge, or shovelled the plane, or followed the

plow. The merchant snatches an hour from the absorbing calculations of commercial gains to store his mind with the richer treasuries of scientific and classic lore. The toiling setter of types, while he constructs the page that is to expose the ignorance of him who writes much but thinks little, ponders in silence the unexplained phenomena of nature, and anon, gives us the key to a science which in its developments shall fill the world with light and dissipate the distances which render the sons of one portion of the globe alien to their brethren inhabiting another. The laws of nations, the duties of statesmanship, the processes of art, and the agencies that advance civilization, are announced to the world by men whose opportunities for intellectual culture have been incomparably less than those which fall to the lot of the student of the present day.

Three things are necessary for success in any enterprise of life. An enthusiasm for the pursuit in which we engage, a faith that lays its grasp upon the firm foundation of truth, and a resolution that admits no thought of failure. These are characteristics too seldom found among men, but which must be cherished by us with persistent earnestness if we would make our lives contribute to the benefiting of our race.

Allow us to throw out a few practical hints, which will naturally suggest themselves to your own minds but which may be rendered more effective by being named in this connection. Study, to be of any permanent advantage, must be *thorough*. Decision in the performance of this duty, or work, is of the greatest importance; for it cannot be denied that *thoroughness*

can never be exacted by the discipline of the school. An *appearance* of thoroughness may be forced from the student by the rigid discipline of a preceptor, but, after all, it will prove but a *semblance*, and, like the early dew, it will pass away as soon as the fear that induced it is withdrawn. Be more unwilling to feel the consciousness that your task is but indifferently performed than to meet your principal in the recitation room unprepared to acquit yourself fully and creditably. Ability to escape detection, even in cases of actual neglect of duty, is less worthy than open acknowledgment of faultiness. Your teacher may be *deceived*, but *you* will be *cheated*.

All true progress in learning is inductive; and he who is competent to lead the mind of the learner in its course of study will realize this truth. Thus, you proceed step by step, and each step in advance sustains such relation to what precedes it that none can be *leaped* without damage. It is the fullness and exactness with which we understand the *relations* of the principles of things that determine the extent of our learning, rather than the multiplicity of principles with which we may become, to a showy extent, familiar. Study means something more than making one's self acquainted with the thoughts of an author. Acquaintance must be increased to *familiarity*, and familiarity by profound meditation must be absorbed in *identity*. That is, the truth as taught must not remain a borrowed idea, dwelling with us, but become a part of our own mental being, by the process of mental assimilation. It is through this use of acquired learning that we are enabled, by arriving early at the stage where our

author has dismissed the subject, to push scientific inquiry still further, and, it may be, develop bearings and relations hitherto unknown. To be learned, we must be *exact*. In the pursuit of severe study (all study is in some sense severe,) we are prone to stop short of a clear and complete understanding of the subject under consideration—to rest contented with an approximation to completeness. The mind wearies, and the sense of the importance of the investigation flags. This is an experience common to all students; but the difficulty is not insurmountable, and must be overcome. Habits of systematic mental exercise will very soon enable us to employ the hours appropriated to study, with all the powers of the mind, without great weariness. *Severe* and *fitful* effort will ere long exhaust the powers of the mind, and should therefore be avoided. Hence, no indulgence should be allowed to trench upon the proper hours of study. Nor should the efforts be unduly prolonged. Relaxation is necessary and, systematically observed, will so replenish the mind with vigor, that with due proportions of labor and rest more can be accomplished than by constant toil. The student should also bear in mind that *dissipation* is not *relaxation*.

To lay down the text-book, and walk the fields, our thoughts meanwhile dwelling upon the subject of study affords little or no relaxation, and should be avoided. On such occasions it would be far better to dismiss the subject of study entirely, and engage the *senses* in the exercise of close and accurate observation. To train the *eye* to detect all the qualities of a given object within its reach, and so of *touch* and the other *senses*,

is an exercise of inestimable value, as will readily appear, when we consider that the accuracy of our perceptions depend upon the faithfulness of our senses, and the soundness of our judgment upon the completeness of our perceptions.

In all characteristics of cultivated men and women, teachers should present proper examples for those over whom they preside. It is not in the capacity of a tutor only that the educator of the young is destined to exert an influence, but in that of a moral and social pattern also. It would seem that vulgarity of manners, and doubtful morality, would afford nothing congenial to the man of cultivation; but such is the nature of our dispositions that we need to guard every point of exposure. Moreover, in the freedom of familiar intercourse, such as the present course of study will allow, there is a liability to relax the restraints which our own good sense would declare to be necessary while in the presence of those who are to receive their ideas of propriety from us. The true remedy for any possible defect in the particular to which we refer is to adopt as our governing principle that line of deportment on all occasions which will bear the *severest scrutiny*; and avoiding affectation of every description inculcate habits of *chasteness, courtesy, manliness, and ease*, which, combined, constitute TRUE DIGNITY OF CHARACTER.

The fact that, in our own country more particularly, *young men* and *young women* are called to assume important positions and to participate in the responsibilities of life renders it needful that in the training of youth the external qualities of true gentlemen and

ladies should be inculcated simultaneously with the development of the mind, that the impress of the age may exhibit with youth, energy and enterprise the respectability of polished character.

We propose to throw out a few practical hints. It will not, therefore, be transcending our privilege, to intimate, that there are habits indulged by those who enjoy the high position and exert the influence of *teachers* that cannot be copied by their pupils without damage to themselves and exceeding annoyance to others. We do not hesitate to say, that habits which impair the health and abridge the influence of all who indulge them ought to be assiduously avoided by those who assume the position and office of the educator. It is a well known fact (and one fearfully illustrated by the course of events in some parts of our country) that open and uncondemned violations of one branch of statute law tend to diminish and finally to destroy public regard for all law; that a successful avoidance of constitutional obligation, in the smallest particular, ere long gives the reins to desire, and subjects the whole fabric of governmental restraints to the proud contempt of vaulting ambition. These are facts which we truly deem to be worthy of every teacher's consideration. What office, what position, what station can you desire or conceive of, fellow teachers, more exalted than that committed to you, as the dispensers of character to the generation which is to follow you—to measure and allot the height and depth of the intellectual training and popular scholarship, and to fix the standard of public virtue for the sons and daughters of our State, when those who now ad-

minister and expound its laws, support its high honor and develop its vast resources have passed the threshold of that inevitable sepulchre where each succeeding generation finds repose? Encouraged by all that is hopeful, and worthy, and glorious, in the motives that prompt the intelligent mind and generous heart, admonished by the brevity of life and the magnitude of the work of preparation make firm your resolves, while *Time*, by the eager wafture of his pinions, provokes your tireless effort to achieve your noble purpose ere you die.

The broad fields of inquiry upon which you have already entered, and which have yielded you the first rewards of successful effort, are laden with still richer fruits, that lie beyond and invite you forward. Their golden fruitage and resplendent bloom are fitted to enrich and adorn your noble nature, and if garnered with cheerful industry and truthfulness of purpose will not fail to pay into your minds and hearts in bountiful measure the intellectual and moral wealth your perseverance will deserve. Let your motto be, "higher, still higher," until you have reached the loftiest summit of scholastic attainment, and paid the last installment of that God-imposed obligation, "good-will towards men."



THE TEACHER'S INFLUENCE IN THE FORMATION OF CHARACTER: AN ADDRESS DELIVERED BEFORE THE SUSQUEHANNA COUNTY NORMAL SCHOOL, IN 1857.

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One of the most promising features of the present time is the prevalent disposition to organize associations for *moral* and intellectual culture, through interchange of sentiments, and friendly debate. This fact is noteworthy, as its effects are clearly visible in the moral and intellectual improvement of the masses of our communities.

It was the distinguishing feature of the religious dispensation, inaugurated by the Son of God, that it invited to its embrace and to the enjoyments of its rewards the great *masses* of fallen humanity. Principles of sound morality had been given to the world thousands of years before His advent, but through the growing selfishness and repeated usurpations of the powerful the advantages of high cultivation had become the inheritance of the few, while the masses of the race had been sunken in ignorance and superstition. The new dispensation was intended to bring amelioration and exaltation to the *lowly*, and that through the medium of *teaching*.

The present age is proverbially a period of mental and moral activity. The popular mind, too proud of its attainments, vaunts its newly established theories in Science and Political Economy, *all incontrovertibly true*, yet strange to say as *diverse* as the dispositions of men; and the morality of our day assumes to have laid broad and fair the pathway of human responsi-

bility. Yet amid all that is so clearly established in intelligence and morals the surges of agitation—so bitter as to create wide-spreading alination, to change the face of a brother to that of a stranger and the sympathies of friendship to the animosities of foemen—beat more and more violently about the ark of human weal, till it seems likely to be overwhelmed in the tumult.

The very conflict of which we speak is, we trust, however, only significant of the mighty struggling of *truth* for conquest over *error* and *wrong*. The industry displayed in the analyzation of principles and the unveiling of mysteries is, it would seem, an earnest that the occasion of these collisions will finally be removed, and the mists that envelop the laws of reciprocal obligation will one day be dispelled.

To you whose duty it is to discipline the minds and hearts of the young—of those who are to carry forward the work of investigation, and administer the affairs of State in the succeeding generation, it is scarcely necessary to say, that activity is no infallible proof of progress, nor is the confident avowal of theory conclusive evidence of its truth. In exact proportion to the multiplicity of the theories which are addressed to the minds and hearts of our people, is the necessity for some *standard* of judgment by which the learner may test the value of that which is proffered as truth. It is a favorite doctrine of our statesmen that, in questions of Political Economy, the masses of the people judge rightly. If this be true, the reason is obvious. The mass of the people being removed from the warping influence which misled those more closely connected

with the machinery of government, they promptly resolve all questions of human rights by a reference to their own consciousness of what is obedient toward God, and just to their fellow man. Nor is this doctrine more true than, in its bearing upon the interests committed to your hand as Educators, it is useful and important.

There was a time when the loftiest aim ascribable to the popular educator was to dispense, from his garnered store of *rules* and *exceptions*, a sufficient amount of rudimental learning to enable the pupils to estimate in the future the products of his toil, and read in his own tongue the history of the land of his birth. But that time has passed away. The insensibility which for so many ages presided over the minds of communities with reference to the intellectual cultivation of the masses, was scarcely equal in its intensity to the eagerness with which the enlightened portions of the American people now urge on the neglected work of universal education.

The faithful but unambitious pedagogue has sought a more congenial sphere among the opposers of BOOK LEARNING. He has retired to the haunts of the few who stand aloof from the current of human progress; the rude and comfortless school-house is rapidly giving place to the beautiful, well-appointed Graded and High Schools; and the accomplishments of those called to preside over these noble institutions of learning bear some just proportions to the important services required at their hands.

The educator of the present day is the former of *character*, and in this capacity as truly controls the

destinies of a coming generation as the monarch on his throne wields the sceptre of government over the subjects of his realm.

If, in our view of the teacher's sphere of influence, there is much to exalt our estimation of his vocation, there is much more to provoke solicitude and an earnest endeavor to meet its responsibilities with faithfulness and ability.

We propose to offer a few thoughts on *the work of the Educator in its effects upon the formation of character*.

Dismissing all that may be said of a knowledge of the sciences in aid of civilization, and as essential to the development and discipline of the mind, as covering too wide a field for the present discussion, it may suffice to consider for a few moments the chief element of human character, which we assume to be a just sense of *moral responsibility*.

The history of mankind is one unbroken confirmation of the truth we advance, that in every exhibition of greatness among men the *moral* element towers infinitely above the proudest efforts of intellect. On every field of contest the *right* must ultimately triumph over *might*. There is scarcely a name on the page of history whose glory, if glory it have, has not been won by the *moral* purpose or bias of its hero rather than by the exertion of powers merely intellectual; for through the goodness of one's character alone can he live in the hearts of his posterity. It is not in prowess alone to *command* the veneration of mankind.

The generous pledge of emancipation from priestly and imperial *tyranny* drew to the side of the greatest

conqueror of modern times the invincible hosts who poured out their warm blood on the fields of Austerlitz and of Jena ; but the hero of a thousand victories grew impotent to prevail in the hour that his heart yielded its purpose of fidelity to his race, to the ambition that made him an Emperor.

We need but mention the name of him who, with filial gratitude, we denominate the Father of our Country !—who, by the moulding influence of parental training, received those elements of moral character which held him superior to the pleadings of ambition, and enabled him to preserve inviolate those purposes of unswerving justice which crowned him with the honors and responsibilities of Chief Magistracy,—to bring to your minds one of the proudest illustrations of human greatness that the world has ever witnessed.

The principles so clearly applicable to those who have been conspicuous in the world's history, apply with equal justice to those in humbler spheres of influence.

The history of the human family is a record of strife, violent and sanguinary when led on by mad ambition, earnest and unfaltering when inspired by the more peaceful promptings of genius, discovery or philanthropy. So comparatively few, however, were the events that told upon the destinies of man in earlier times, that a single chapter suffices to tell the story of the rise and fall of a dynasty, and a few brief volumes are the only memorials left us of once mighty nations, their follies and false philosophy, their boasts and signal failures.

Not so is it with the present actors on the stage of

life. Governments continue to be successive experiments, and the theories of to-day are boasted contradictions of yesterday ; but events, momentous and decisive, follow each other with such rapid succession that the annalist who fails to note the developments of each hour, loses golden links from the historic chain.

The God of Providence with unfailing beneficence bestows the sunshine and the shower, and recurring seasons yield their accustomed harvest to reward the toiling millions of earth ; but *character*, that which gives form and feature to a people's history is in a large degree the entailment of a preceding generation.

It behooves us, indeed, to consider the momentous fact that it is not only the prerogative, but the inevitable necessity of life, that we bequeath to the generation that follows us the characteristics which are to determine in an important degree their happiness and usefulness.

Our race owes its progress to the excepted few who, receiving a bias elevating them above the mass of the living around them, lift higher and higher the standard of individual and national character. We presume that it will not be gainsayed that we accomplish far less by what we do, than what, by our example and influence, we induce others to do. It is peculiarly the duty of the popular educator to look forward to the period when his own work being done, and his wearied brow pillowed on the lap of earth, the sentiments of his heart shall continue to exert their force through the lives of the hundreds, or it may be thousands of influential citizens whose moral and intellectual bias is the fruit of his own inculcations.

We need not fear boldly to declare that the *love* of right, not the mere apprehension of right, but the LOVE of right, is the chief element of greatness of character. The self-evident truth contained in this proposition is theoretically admitted; but we aver, that in the out-wrought motives and sympathies of mankind, it is almost universally denied.

The dazzling corruscations of learning, wealth and fame, too certainly eclipse the steady glow of moral truth. "Knowledge is power," says the philosopher. It is more. Considered apart from an inflexible adherence to *justice* and *mercy*, it is an ungovernable evil. It may be, nay it very frequently *is*, a blighting curse, whose baneful tendencies may be estimated by the sum of native selfishness, augmented by the intellectual and physical forces which extensive learning commands. The man of merely intellectual education worships at but one shrine, and that within the precincts of his own bosom. From this, the altar of his idolatry, he can withhold no sacrifice, however its offering may infringe upon the rights and interests of his common brotherhood.

We then, fellow teachers, however worthy any of us may fulfill the high responsibility of our calling as fashioners of character, have need to inquire how we shall best acquit ourselves. The wise economy, which gives to the moral nature of man a rank superior to the claims of body or mind, has made the harmonious growth and development of *all* his faculties the means of human happiness and usefulness. We are not bidden to relax our hold upon the agencies which develop the mind and open those fountains of scholastic truth

which the thirsting intellect craves ; nor veil from the mind the fascinations of natural science by interposing the misty forms of ethical inquiry. No, we have only to recognize the relative superiority of that principle of man's nature, by virtue of which he gathers into his own bosom the largest amount of personal happiness, and dispenses to his fellow-men the highest degree of benefit of which he is capable.

The cultivation of pure affections, of an unswerving regard for *truth* and *right*—so far from its throwing impediments in the way of intellectual progress, will give beauty and dignity to the revelations of science, and render the acquisition of learning a gratifying motive to industrious study.

We do not attach to the term education that stupendous meaning which signifies the whole course of gaining knowledge ; nor do we believe the term *has* properly any such signification. We suppose it is to signify that course of improvement which is pursued under the auspices of a *teacher*. Mountains and brooks, and all the fair aspects of nature, and the hard limits of experience are teachers, and by them we are taught in an implied sense ; but to teach is strictly the province of the parent and the school-master. In this sense we use it. It then has a beginning and an ending.

That period of life when the mind and heart are usually committed to the care of the teacher, though short, is valuable beyond expression, and all the more valuable because it is short. The teacher occupies a position which is calculated to gain him great influence over the hearts as well as minds of the young.

His familiarity with principles, which to them seem almost incomprehensible ; the learning which to them appears vast and scarcely possible of attainment, thus found to be entirely at his command ; the readiness with which he can relieve them of their perplexities, and the cheerful air with which he renders them aid in times of deep embarrassment ; these all do, or should unite to constitute him a loved oracle in their midst, and give him the key to the treasure-house of the affections, as well as the minds over which he presides. His example affords them a pattern of excellence, his maxims are the true basis of sentiment, and his precepts go down deeply into the heart, and this is no more than the natural result of the relation and intercourse subsisting between pupil and teacher. He who cannot command this result in a noteworthy degree presents in this item of failure sufficient proof of incapacity for the position, and should hasten to cultivate the art of so exhibiting the elements of the teacher's character, to which we allude, as to secure the commanding influence which we claim for his office.

The course of study in each department presents names and characters, and achievements, and events which are calculated to excite ambition, or love, or dislike, or hope in each pupil. How easily may the young student in philosophy be made to venerate the character of Sir Humphrey Davy, by presenting to him the usefulness of his discoveries, in connection with his name, and the conquered trials to his perseverance, through which he won success. And while he venerates the great philosopher whose results he is made to contemplate, the desire to distinguish himself

by acts as beneficial to mankind will burn within him. So of Newton, and of Franklin, and of a host of other worthies in the fields of science, and literature, and statesmanship, and divinity.

It is then the especial province of the teacher to apply these powerful agencies to the minds and hearts of pupils, with a view to afford them *character* for their admiration, *principles* for their guidance, *motives* for their incitement, and *purposes* for their adoption.

There are characters, too, which have won too much of praise, of undeserved eulogium ; which it is clearly the duty of the teacher to mark and reprobate. There can be but little danger of erring in this matter. Look at full grown results. It is vain to dwell admiringly upon characteristics that have yielded no permanent good to mankind. It is feeble and unworthy, if not criminal, to indulge in mere hero worship—to indulge in rhapsodies over prostituted talents ; to portray in witching colors the splendid outrages of unprincipled genius, and the brilliant barbarities of heaven-defying men, whose misused talents enabled them to escape a felon's death, at the end of a worse than felon's life. Their names appear in the records of the past ; but it is due to those whose minds and hearts may be affected by their perusal to direct the thought to the unlovli-ness of character rather than to the splendid talents which that character has despoiled. Let the reader of history mark the many whose matchless energies have been devoted, without scruple, to the conquest of territory, or to the accumulation of wealth, or the usurpation of power, and tell us when and where civilization has gained aught by their achievements.

Civilization, and science, and literature, and morals may well afford to dispense with the services of the vicious, however splendid their intellectual qualities, rather than assume the correction of their wrongs, and attempt to blanch the sullied vestments of public virtue, polluted by their impure touch.

Two things, at least, are necessary in order to respectable success in any of the enterprises of life. First, an ability to discriminate between that which is real and substantial, and that which is false or ephemeral. Secondly, a tolerably clear appreciation of the means appropriate to be used in order to gain a right end. These two requisites presuppose the necessity of a *purpose* as the basis of all worthy effort. This purpose should be clearly formed, and youth is the fitting time for its formation. It is usual for those who preside over our institutions of learning, on giving the parting hand and benediction to the departing class, to counsel them to adopt good resolutions and exalted purposes for their government and safeguard, as they go out into the great world to act each his part on the stage of life. We have no words of condemnation to utter respecting this wholesome counsel; but cannot resist the thought that the most essential item in the course of his education has been omitted, if the young man can have arrived at the hour of graduation, from the institution where his education has been received, not having yet formed his purpose of life, nor pursued the closing years of his study with positive reference to such purpose. Too many, indeed, are seen to enter at once upon a struggle for *reputation*, in a way to indicate that fame, or a reputation flattering

to their self-esteem, is the object of their highest ambition ; and the tendency of their choice, thus early indicated, is direct evidence that such purpose was the result of the inculcations to which they had been subjected during the formative years of life. How unfortunate he who enters upon the responsibilities of life with no loftier design than to win for himself the idolatrous regard of his fellow-man ! No man can afford to despise the good opinion of his fellows, but that is a regard too dearly purchased which is the fruit of effort exerted solely with reference to self-aggrandisement.

It is also worthy of note that those who thus early display the intention to secure for *themselves* reputation and fame, succeed in their endeavors, while those who come more tardily into the possession of a given purpose go halting through life, however exalted may be such purpose ultimately. We would have the first lessons taught in our schools set before the pupil the fact that he possesses powers of mind and affection which are given to him for a purpose. That around him, throughout the habitable globe, dwell multitudes of his race, who are groping amid the darkness and among the pitfalls of ignorance and vice. That the noblest effort of man is to shed light upon that darkness, and to snatch his fellow mortals from the snares that menace and entrap them.

The standard of human excellence should be no less than the life and precepts of that God-given example to mankind, whose advent into our world awoke the celestial chorus, "Peace on earth and good-will toward men." So let us teach. Having a purpose, hallowed

by the life and teachings of the founder of Christianity, the youthful mind may be readily taught to discriminate between that which is truly great and truly benevolent, and that which wins applause but secures little or no good result to the cause of suffering humanity. Alas, there is no lack of cases in our own country to illustrate the hollowness of false philanthropy, and the cruelty of high authority prostituted to the service of time-serving dispositions.

The various avocations of men each furnish us, in these times, lessons of instruction which may be used properly and forcibly to illustrate the high duties of life, and the true sphere of real greatness. That which turns to bitter ashes on the lip is known to be but the apple of Sodom, however fair an exterior the fruit may present; while that which sustains and vitalizes the moral energies of mankind, is known to be true manna, however insignificant in form and color, or little suited to the popular taste of the day.

The increasing interest manifested by communities in the educational efforts of the present times is the teacher's ground of hope. The obstacles in the way of a full use of the means of education are rapidly passing away, and the future of the profession is one of bright and cheering promise. As we have already intimated, there is less to fear from a want of intellectual training and improvement than from an absence of that high moral cultivation, through which learning is to be made available for the future benefit and glory of our people.

Let the teachers of Pennsylvania unite with those of her sister States to develop and fortify the virtue of

her sons and daughters; and the prosperity and renown of her social institutions will become an inevitable consequence, and the high honor of her educators the pride and boast of a happy and useful people.



ADDRESS BEFORE THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF NEW YORK CITY, 1864.

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In responding to your invitation to address you, on this occasion, I have chosen as a theme "*The Object and some of the Elements of Success in Life.*"

It is scarcely necessary to advance the idea that, in all the purposes and pursuits of life, we are amenable to a system of laws to struggle against which must ever be a painful and fruitless endeavor, while efforts put forth in harmony with those laws can never fail of securing the desired object and of bringing with them a rich reward. Disregard the Overruling Power as we may the history of our race confirms the poet's maxim: "There is a Divinity that shapes our ends, rough-hew them as we will." The insatiable craving of the human soul, the life-long struggle of the ages of the past, tell us that we must look to a mind less erring, to a heart that cannot be swayed by the passing hour, for principles on which to found the purposes and rules of life. Experience, while it respects the mistakes and disappointments of other years, adds new lessons in proof of plan in the Divine government; development and progress in all the forces of nature

suggest to us the highest aim of which the soul is capable—the fullest development of its native powers—Physical, Moral and Intellectual.

The accumulation of wealth, the conquest of empires, the attainment of renown, in themselves, are not motives worthy of our manhood. The immortal mind is to be burnished, wisdom and goodness are to be sought for their intrinsic value, ere we find that noblest work of God—"an honest, intelligent man."

He who labors constantly for his own elevation in the scale of virtuous existence, and aids others in the attainment, has a character as enduring as the eternal hills, one that will survive the wreck of worlds. And he has a self-respect that the gold, and honors, of a kingdom cannot buy. A character composed of intelligence, integrity, and brotherly love should be the grand aim, and object of life.

The error of the world is found in exalting the *means* to the dignity and position of the *end*. This caused the idolatrous worship of objects that were appointed to symbolize Deity. In our day the disposition to pay to position the homage due to principle and to success, the commendation which should alone be the reward of virtuous actions prevents that advancement in high civilization and intellectual greatness which the circumstances of the age demands. The fact that one's experience is seldom wrought out on a larger scale than that upon which the purposes of life are based justifies the position that youth or early manhood is by far the most important part of human existence, since within its years of buoyant hope the plans of life are fixed.

The history of our great men affords undeniable proof, that the objects of life being fully understood and firmly fixed, attainment is comparatively a certainty. "*Man is what he is, but can be what he wills.*" That which distinguishes great, good and famous men from all others, more than anything else, is this one thing—*Will, Purpose*: a determination formed, a plan arranged, and then resolution, energy, invention, bent inflexibly and unconquerably upon success.

We hear a great deal said about *genius* and *talent*. *Genius*, like the flash of a meteor, dazzles for a moment and then disappears. *Talent*, like gold in a mine, has little worth until freed from dross. Purpose makes the meteor a fixed star, and refines the gold till its impurities have all disappeared. Still, multitudes live and float down the current of life as leaves on the bosom of the winding stream, having no definite will, no fixed purpose. They are born possessed of average ability, attain to positions of respectable mediocrity, and die leaving little or no trace of their existence. It need not be so—it should not be so. Every human being, not incapacitated by disease or malformation, is capable of doing something noble, something grand, if he would only set about it and persevere in its prosecution.

God is not such a partial being as to endow some favorite children with gifts utterly denied to others. There is a diversity of gifts, I allow, but all are gifted in some way and capable of eminence if they are but willing to work for it.

If you desire to *be* anything, if you desire to *get* anything, if you desire to *do* anything, if it is within

the range of human attainment, you can *be, get, do* it, if it shall become the unalterable *purpose* of your life. Above all things avoid that foolish and culpable distrust of yourselves which not only prevents you believing yourself capable of doing what you desire, but even prevents your *trying*. The proverb "Patience and perseverance will accomplish all things" though old is nevertheless as true as it is important in fixing and measuring the sphere of man's usefulness and power.

What every human being needs in order to find and fill his place usefully and acceptably is, first, some knowledge of himself—for what he is peculiarly fitted and can most successfully pursue. The English system is all wrong here, the French and American right. In England if the *father* is a collier, a fisherman, a scullion, a sweep, a bootblack, a porter; if the *mother* is a washerwoman, a scrub, a drudge, sons and daughters must be brought up and bound over to the same trade. Not so here, not so in France; it should not be so anywhere. When we remember that Æsop, Tenence and Epictetus were slaves, that Luther and Duval in early life were beggars, that Haydn, Johnson, Hunter, and a multitude more of famous men, sprang from obscurity and indigence, we see the injustice of compelling the young to *do* and *be* just what their elders have done and been before them.

Every person, then, should know something of himself before beginning or resolving upon any course of life, and then form, first, a *definite purpose*. When clearly defined and thoroughly understood this purpose should become, secondly, *firmly settled*,

and finally unalterably fixed—not subject to the change of caprice or whim, not vacillating, uncertain and effervescent, but immutably established, and it will accomplish almost anything.

Allow me to call your attention to a few of the many hundreds and thousands of examples illustrative of the truth of the assertion “that man may be whatever he wills,” if his desire and course of action be not at variance with the teachings and will of Divine Providence.

Thirty-eight years ago was born in Bordeaux, France, the daughter of a poor artist, who, when the child was in her seventh year, removed to Paris to better his condition. Failing to do this, he was obliged to give lessons in drawing for support, and to live in the sixth story of a crowded house. His daughter had already formed a purpose to become an *artist*, but her father, sickening at the thought of her repeating the experience of poverty and suffering which he had endured, apprenticed her to a seamstress. Eight days of suffering, which told fearfully upon her delicate frame, convinced him that this would not do, and he gathered means enough to send her to a second-rate boarding-school. Still her cheek grew pale, her form thin, and she was taken home again. Her father supposed she would waste her time in wandering about the streets and fields, but she did not. Her *purpose* was formed to become an artist.

All he could teach her was soon acquired, and then for *years* it became her daily delight to resort to the famous picture galleries of the French capitol and sketch the works of the great masters. She was soon

remarked as the most indefatigable and persevering art student in Paris, and her *purpose* became dimly revealed. But she was only a poor young girl, slight and retiring, and the public passed her by. Still, true to her purpose, she wandered out into the solitudes of nature, content at night to climb up six flights of stairs to her poor, miserable home, if but one idea was added to her already rich stock.

Desirous of perfecting herself as a painter of animals she became a frequent visitor to the Parisian slaughter-houses, and there, notwithstanding her shrinking sensitiveness—in spite of the blood of the shamble, the bellowings and struggles of frightened or infuriated beasts and the brutality of the butchers—she would spend whole days sketching cattle of all kinds from life. Her purpose now became evident and her name known. Some of her pictures were placed upon exhibition, and approved by the best judges in the land. Still she labored as assiduously and faithfully as ever, and now has become the best painter of animals in the world. One of her productions has been brought to this country, and was on exhibition in New York, for which \$12,000 was refused. This work was not finished in a week, a month, or a year, but cost her *eighteen months* of unremitting application. Such is ROSE BONHEUR, a woman but thirty-eight years of age, deservedly famous throughout the world of art, because she began and has continued her career with a *purpose*, from which she has never swerved, to which she continues true and loyal through all the dangers of notoriety and the rewards of emolument.

One hundred and eight years ago the son of an Eng-

lish upholsterer inherited a comfortable independence from his father, and began his travels by engaging passage from London to Lisbon. During the voyage his vessel was captured by a French privateer, and himself and crew locked up in a filthy dungeon in Brest, where for six nights they slept upon the bare floor in a state of semi-starvation. This experience gave to the young man a *purpose* which never forsook him, but grew continually stronger and stronger until it was interrupted by death.

He visited all Europe; from the western shores of Ireland to the dreary regions of Russian Tartary; from the sunny climes of Southern Italy to the frozen realm of the Norseman; not to admire the stateliness of palaces, or survey the mighty rivers of antiquity; not to tread the battlefields of buried nations, and collect curious relics of departed granduer; not to study the habits, and survey the activities of nations foreign to his own, but to dive into the depths of underground dungeons; to breathe the noxious air of loathsome lazarettos; to survey the squalid wretchedness of plague-smitten hospitals; to take the gauge and measure the dimensions of human want, despair and helpless woe; to remember the forgotten; to call upon the unvisited; to care for the neglected; to help the helpless; to look into and alleviate the distresses of all men, in every city and country he visited. This was the purpose of his life. Long and expensive journeys did not interfere with it; danger—from accidents, from disease, from robbery—did not change it. It was carried, undiminished, through crowded almshouses, noisome with pestilence and disease; through gloomy cells

of jails and prisons ; through bridewells and penitentiaries ; until debtors, invalids, and criminals, throughout the European continent, had learned to bless the name, to cherish the memory of JOHN HOWARD ; and deliberative assemblies came forward with honors and gratitude to approve his goodness.

Somewhat more than three hundred years before Christ, the son of a Grecian blacksmith gathered a crowd around him in the streets of Athens to enlist their aid in recovery of his patrimony, of which he had been fraudulently deprived. He had short breath, a squeaking voice, a stammering delivery, a weak and repulsive appearance, and excited laughter and jeers rather than sympathy. Before the regular tribunal he succeeded no better, his cause and himself being dismissed in derision. But he had a purpose. He went home and built a room under ground ; he shaved his head, dieted, filled his mouth with pebbles, practiced gestures and delivery for a month ; came out and ran along the sea shore and up steep hills to lengthen his breath and strengthen his voice, studied, wrote, declaimed, and at last appeared once more in public. He was hardly recognized. He succeeded ; he gained his cause. Honors and wealth flowed in upon him, but still he toiled, studied, practiced with unremitted assiduity and perseverance ; true to the *purpose* he had formed in the beginning, and finally stood on the topmost pinnacle of fame. His fiery and vehement eloquence swayed Athenian assemblies as the wind sways the grain, and even *Kings trembled* when they heard that DEMOSTHENES would speak against them.

Centuries ago, a man of small stature but energetic

mien drove impetuously towards the gates of the Syrian city. A sword unsheathed was in his hand, fire in his eye, and murder in his heart. The panting steeds of his followers had hardly reached his side when a flash of dazzling light darted from heaven and he fell blinded and paralyzed to the earth. He arose transformed. His sword was sheathed, his eyesight gone, his will subdued, his pride and malice destroyed : but still a man of *will*, of *purpose*, strong as ever. Three years of careful study and imploring prayer in Arabian solitudes did not change it. Suspicion, distrust and persecution from his friends did not shake it. The endurance of five times forty stripes, save one, beatings three-fold with rods, once being stoned and left for dead, and shipwrecks three, did not lessen it the least. Frequent journeyings, perils from countrymen, perils from the heathen, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren, all seemed to intensify rather than decrease it. Weariness, painfulness, watchings, fastings, hunger and thirst, cold and nakedness, all tended to augment and concentrate it, until it became the object of his life, the controlling principle of his whole being, and made him finally, what PAUL was indeed, the prince of the apostles, leader and model to Christian believers of all subsequent generations.

I have referred to these illustrations—examples of what persistent determination will do in art, philanthropy, literature, oratory and religion—to confirm my position, that nothing within the limits of human attainment is impossible, if the mind is made up, the will fixed, the energies aroused, the whole man deter-

mined and resolved. Let these facts be an encouragement to us all as architects of our own fortunes, as fashioners of our own Christian characters, and as teachers, by our healthful example and judicious precepts, not only of ourselves, but of those by whom we are surrounded.

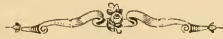
It is a difficult task to acquire an independence, to fulfill the ordinary responsibilities of life, to obtain an education, to become deservedly eminent as a member of any of the learned professions, as a musician, a painter, a sculptor, a poet, an orator ; but greater and more difficult than all these is it to obtain and exercise a complete mastery over one's self—"for greater is he that conquereth himself than he that taketh a city ;" to become possessed of the laws of intellectual, and moral, and Christian development ; to become familiar with the progressive steps that are best suited to the quickening, the strengthening and the harmonious growth of all the powers of the soul ; in one word, to become an accomplished, conscientious Christian teacher, a faithful fashioner of true and noble character.

The Christian teacher's mission, when viewed with reference to its influence on the destiny of men and of nations, and its effects, reaching even into eternity, become more noble, more grand, than imagination can conjecture. He who makes the canvass speak, or the marble breathe, possesses an art almost divine ; but the servant of Christ, whose work is to fashion and polish that peerless gem—the mind should be as much superior in skill and wisdom to him whose work through perfect is yet perishable as the soul upon which he displays his art is in its duration and destiny supe-

rior to the mouldering canvas or the crumbling marble. The mission of the Messiah to earth was to restore to a fallen race the prestine integrity—the uprightness of character, of which transgression had bereft mankind. We then are co-workers with Him. It is a work worthy of celestial admiration when a self-sacrificing Christian, even in the humblest walks of life, takes up the cross of uncongenial duty and bears it with meekness and fidelity. Henceforth let more exalted views of our work spring up in each breast and fire every mind with a loftier, nobler purpose and our state will become more kingly and more queenly than courts and crowns can make it, and our natures more inspired than they could be by the grandest conceptions or loftiest flights of genius, then our welcome hereafter will be more grand and imposing than any which give to earthly monarchs a momentary exultation, when our Lord comes from on high surrounded with ten thousand times ten thousand radiant spirits to extend to the Christian teacher the welcome saying, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

As Paul, and all others who have sought to become assimilated to goodness and greatness of character, while they contended day by day with the native promptings of the *head* and *heart* in the effort to execute faithfully the dictates of a firmly-fixed purpose, exerted a potent influence for good over those around them, and which influence is still increasing in its salutary effects over the minds and hearts of mankind; so we, by the same enobling endeavor, appeal directly to

the magnanimity of our race and impress indelibly on those around us the lessons we are enforcing on our own characters and habits of life. To thus conquer one's *self* requires energies of mind and of character equal to any other emergency of life. *Self* conquered, and purpose sovereign over the man, the obstacles that lie in the way of success and especially in the Christian's walk in life dwindle into nothingness, and, we repeat, it becomes literally true of that man, he may *do or become* what he wills, within the bounds of human attainment.



AN ADDRESS DELIVERED AT THE ANNIVERSARY OF KINGSVILLE ACADEMY, JULY 1, 1853.

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The scenes now passing from our view, the minds with which we hold communion, will be associated in memory with the spirit of learning, which permeates the very air we breathe. The animation that plays upon every countenance, the pleasure that beams in every youthful eye, and the marked success in intellectual cultivation which has this day wreathed laurels for many among you evince *discrete* and *industrious* mental tillage. The fair fields of science which you but a short time ago entered with such determined zeal, as now to return with so many tokens of success, still invite you onward and exhort you to not be content with your present attainments. \* \* \* \* As I look upon the generous provision here made for the acquisition of knowledge, my mind reverts to some temples

dedicated to learning in which the ornamental, the graceful, and the showy accomplishments of life are carefully inculcated, to the neglect of a *systematic* and *rigid* culture of the mind, that is to prepare us for the broad sphere of future usefulness and greatness. Their buildings rich in architecture and beauty, their extensive laboratories and costly apparatuses, their spacious and finished grounds, all combine to charm the eye and please the taste; while their pleasant groves, rendered vocal by the merry shout and rollicking laugh, are inviting spots for pastime and recreation; but, alas! when they form the prevailing features of an institution of learning the day of retrospection which speedily arrives finds them entirely insufficient to compensate one for the precious hours beguiled amid their enchantments. Like the mountain lake that receives the sparkling waters which bubble up from its fountain bed, that drinks in the clear light of day, and mirrors back the image of the silvery moon and stars that nightly gem the ethereal vault of Heaven, but sends no purling streams adown the rugged slopes, to slake the burning thirst of the parched valleys below; these institutions are the motley emblems of that most obstinate of all the dwarfing tendencies of our nature—that which would lavish on one's self all those supplies of commanding good, while it imparts no permanent advantage to any within the narrow circle of its influence. I am proud to say I see hundreds of other institutions possessing the same beauty and grandeur, in which the intellectual and the moral faculties of the pupils are most thoroughly, practically, and scientifically trained. There the young are armed with intelligence

—with a powerful mind, and shielded by morality—by the fundamental principles of Christianity ; and who are better prepared than they for entering the broad arena of life and to grapple with success its stern realities ? Like the same mountain lake, having a thousand outlets conducting its limpid, refreshing waters to the parched valley below, causing them to burst forth with new fragrance, perpetual life, and unfading beauty ; these institutions are preparing man for the great and responsible duties of life and pluming his thoughts for eternity. \* \* \* \* \*

*Education* and the Educator are the topics that I desire briefly to present for your consideration. Education in its complete sense refers to all the influences that tend to form the character of man—to the entire process of physical, intellectual and moral training, from the first appearance of mind until it quits its clayey tenement and is transported to its eternal home. According to this view of the subject education lies at the foundation of all individual and national prosperity, happiness, honor, and greatness. Consequently, the best means and methods of educating the rising generation is among the first subjects that should engage our attention ; and most assuredly none more worthy, more laudable, can ever prompt us to action.

In speaking of mind, I shall disregard the various theories of materialist and the immaterialist and consider the mind a principle—a something domiciled in the body, the existence of which is manifested by its varied and powerful effects. A piece of steel in its natural state exerts no perceptible influence on the other metals, but when magnetized it attracts iron

filings to itself, while it repels brass. Notwithstanding the magnetism has made no perceptible change in the appearance of the steel, yet from the effects which it exerts on other bodies we unhesitatingly assert that it possesses a property distinct from the metal itself. We look out at a distance upon the forest and see the sturdy oak tottering and falling to the ground, we cast our eyes out on the broad blue expanse of the ocean, whose surface a few hours ago was undisturbed by a ripple, and see angry billows roll mountain high, spreading terror from shore to shore, and are convinced of the existence of the viewless wind. If we look upon the human form we are attracted by the exhibition of animation, life and vigor; we also perceive that it plans and executes with precision. These and other similar evidences are sufficient to justify the assertion, that the material body is animated by an agent distinct from the body itself, which forms our very being and measures our standing in the order of God's creations. A few days more, and we look upon the same form, but alas! how changed. The eye no longer sparkles with intelligence; the pulse has ceased to beat; all is mute: thought and reason dwell there no longer. That invisible agent which we denominate *mind* has departed. Observations of this kind assure us of the existence and a few of the characteristics of mind, and teach us that the body is only its temporary abode, and that between them there exists a remarkable sympathy. We, as yet, are unable to discover the precise manner in which these parts are so sympathetically connected, nor is the most learned physiologist able to point out the silvery chord that binds

the physical and intellectual together; nor yet is the most profound metaphysician competent to inform us precisely where the soul has its seat in the body. It is not important, however, that we should be in possession of this knowledge. It is enough for us to know that their connection is such, that whatever debilitates the physical system, or impairs its healthy action, detracts in the same ratio from the close and accurate discrimination of the intellectual and the moral faculties.

Physical education then demands the same attention as intellectual and moral education. To expect a profound and powerful intellect without a corresponding physical development would be contrary to the laws that govern the dependence of these parts upon each other, and therefore idle and vain. In opposition to this law, how frequently do we find the youthful student of a delicate physical constitution possessing a mind, which if aided by a healthy physical organization would be capable of the loftiest achievements, urged rapidly forward in the more abstruse studies, and who occasionally of necessity fails in the accomplishment of his task, and listens with an aching heart to the stern reproofs of his instructor, while he is fast sinking into a premature grave. The youth is not deserving of blame, he has done all in his power to accomplish the task assigned him. But his instructor is at fault. He has assumed the position of a teacher before he had made the necessary preparation for discharging the difficult and responsible duties belonging to the profession. The youth should have been educated physically; then, instead of being consigned to a

premature grave, he might have graced the halls of learning and have been an honor to himself and a blessing to his country.

Like a ship that is supplied with an *engine* that is too heavy and powerful for the size and strength of the ship, the vigorous working of which must soon inevitably plunge the whole together into the bowels of the mighty deep, is the youth, that is possessed of a mind that is too active and powerful for his physical energies. It is the frame-work of the ship that requires care and strengthening, while the engine is permitted to work with more moderation—so with the youth, his physical functions require strengthening and developing by *systematic* and *regular* exercise, while his intellectual faculties should not have been brought into such vigorous activity.

In speaking of the cultivation of mind I shall not detain you by discussing the various theories which from time to time have appeared, some of which assure us that the whole mind is employed in every mental act, while others as zealously maintain that the mind is composed of a variety of faculties distinct in their nature, having specific duties to perform, similar to the physical organs, as the lungs, the eye, the ear, etc., each of which is designed for a specific purpose, but shall disregard those theories, which, whether true or false, are of but slight importance, and simply inquire what are the methods of the operations of the mind, and how we can assist it in performing these operations more perfectly. The laws governing the development of mind are as immutably fixed as those that govern the physical world. A majority of the physical

laws are understood, as the effect immediately follows their violation ; hence they are quickly learned. Notwithstanding the effect of the violation of a metaphysical law is not immediately perceived, still its effects upon the proper development of the various faculties of the mind are blighting and withering in the extreme. Hence, the study of intellectual philosophy becomes of vast importance to every one and particularly so to the teacher, who, as it were, holds in his hands the future destiny of his pupils.

Much has been said and is said of the original difference in the power and of the capacity of different minds, of natural talent, etc., which prevents thousands from putting forth the effort they otherwise would do in the acquisition of knowledge, fearing that despite all their exertions they would still remain in a low state of mediocrity, believing that nature had not endowed them with superior natural talents ; hence, they were not destined to become learned, and they might therefore as well devote their time and attention to other pursuits. It is well to bear in mind that there is as much uniformity in the number and kinds of operation that each individual mind is capable of performing as in the number of physical organs belonging to the human body and the variety of their functions. Notwithstanding all minds are composed of precisely the same number of faculties, capable of the same intellectual operations, still that is no argument to prove that all men should be precisely alike in mental strength and activity. We must take into account the fact, that each individual mind is influenced by its association with other minds, by the surrounding scenery

of other circumstances. Hence, if all minds were originally alike they would begin to be dissimilar on their first developments. We find the same diveristy in the original strength and capacity of different minds, as in the different degrees of original strength and activity of the physical energies. The same diversity is perceptible through the works of nature. There is but slight difference in the size, color and shape of the apple blossoms, still one apple is fully developed—as large and smooth, while another is small and knotty. Children of the same parents, surrounded by the same scenery, having the same teachers and influenced in most respects by the same circumstances, differ as widely in intellect as individuals residing in different parts of the world. But who will pretend to deny that the greater part of this difference may not be owing to the same cause, when we reflect upon the fact, that the same circumstance at different times produces as dissimilar impressions on the same individual, as different circumstances at different times; consequently the same circumstance, at the same time, may produce very different impressions on different individuals, owing to the state of mind in which they chanced to be. “As the twig is bent the tree’s inclined.”

The mind requires for its development *constant*, *systematic* and *appropriate* exercise. That teacher who is enabled to excite the minds of his pupils to constant and vigorous activity, succeeds most perfectly in developing their various faculties.

When I speak of the activity of mind, I mean a philosophically *intellectual* and *moral* activity—an activity that has a tendency to give its possessor

*correct, critical* and comprehensive views of the arts and sciences—of man and his Maker. A mind left to itself is active, but its activity is continually enfeebling its powers, and disqualifying the individual for proficiency in intellectual and moral attainments.

The reason why some appear so destitute of comprehension, is because they have never been accustomed to comprehend much ; reason is blind and the powers of imagination are inactive, because they have never been sufficiently and systematically exercised. The education of such individuals, if education it may be called, consists in the cultivation of a local memory, while the systematic strengthening and developing of all the faculties of the mind have been *neglected* because the teacher himself had never studied the laws that govern the development of mind—had not been educated for the difficult and all important duties devolving upon the practical teacher.

The studies assigned for pupils should be adapted to their intellectual capacities, and each topic in these studies, as well as in those that follow, should increase in intricacy as the powers of the mind are expanded by the comprehension of subjects already passed over. When the studies are thus properly selected, thoroughly taught and attractively illustrated, which the accomplished teacher alone can do, there is awakened in the mind of the pupil an undying interest in study, which will continue to be of infinite importance to him in all coming time. A student thus deeply interested in the pursuit of knowledge, travels the path of science with increased delight. The comprehension of every new mathematical *theorem* unfolds additional beauties;

the investigation of each law of nature but opens wider the gates of her inexhaustible storehouse ; the contemplation of the starry heaven to his philosophic mind is rich with unfading beauties, in which he reads the wisdom, the goodness, the greatness, and the power of Him who created and governs this mighty universe.

From the smallest living fibre to the sturdy oak ; from the smallest perceptible animalcula to man—the noblest work of God ; from the smallest particle of dust to this stupendous universe, he discovers one unbroken chain of beauty and design, one boundless whole in which the wisdom and the goodness of its Maker beam forth from every object, pointing his mind aloft and forbidding him to fix his thoughts and affections too tenaciously on sublunary endearments which vanish at the touch like glittering dew-drops at the approach of the sun.

The *mind* of man when properly educated becomes a most powerful agent. It grapples with giant strength the intricacies of science and unfolds the mysterious laws of creation. It roves away among the planets, and as they whirl in the immensity of space, it calculates their magnitudes, their distances and their velocities. It is the agent by which nations, kingdoms and empires rise and flourish, or before which they tremble and fall. Yet with all this boasted infinite power, how slight a cause will impede its growth, how slight an influence will turn it from the paths of honor and virtue, and cause it to tread those leading to misery, degradation, wretchedness and ruin.

From what has been said of the mind and its improve-

ment, it will readily be perceived that the teachers' profession is among the most difficult and responsible of all *professions*; hence the greater importance of establishing institutions for the education of teachers—the education of that class of men upon whose instruction depends the intellectual and moral development of the rising generation; consequently, the future prosperity and honor, or the future degradation and shame of this free and happy people. We are what we are through the instrumentality of the wisdom and virtue of our own citizens aided by the blessings of Divine Providence, and by persevering exertion in securing the harmonious development of the intellectual and the moral faculties of the youth of our land we may be what we will. Our nation is rapidly increasing in wealth, power and greatness, and never was there a greater demand for men of profound wisdom—never was there a greater demand for all classes of society, from the lowest to the highest, to become thoroughly, practically and profoundly educated. Shall we not, then, recommend that a million of dollars, or so, more be added to the Literary Fund, to be distributed throughout the counties and towns of our State? Suppose we should obtain the increased appropriation, should we then find the thoroughness, the practicability and the character of common schools increased proportionally?

It is reasonable that a class of teachers, the majority of whom have never studied the powers of the mind and the best means of developing its various faculties, they who have never had an opportunity of being familiar with the art and the science of practical teach-

ing should teach more successfully, more thoroughly and scientifically, merely because they have paid a few dollars per month or per year more? As well might we expect a statute of Washington, as well conceived and intimately executed as that of General Jackson, by the renowned Mills, from an indifferent artist, if we only pay him tens of thousands of dollars. Money alone cannot make the canvas breathe, and marble speak; nor can it make the powers of the human mind expand in symmetrical proportions so that its possessors shall stand forth an honor and a blessing alike to his country, to his friends and to his family? No; but it is the profound knowledge of nature and science, of tools and materials, which the artist has by long years of patience, persevering, unceasing and self-sacrificing exertion obtained.

All acknowledge, that to become an eminent painter, a sculptor, a lawyer, a doctor, a divine, etc., etc., that, in addition to a well cultivated and evenly balanced intellect, it is indispensably necessary that the individual should pass through years of severe study devoted expressly to his profession; who then will pretend to deny that the *teacher*—he who fashions and polishes the human mind—he who, as it were, gives character to the rising generation and plumes immortal minds for eternity, does not require a preparatory course of training as expressly adapted to qualify him for his arduous and responsible duties as he who stains the *decaying* canvas, or he who chisels the crumbling marble.

Then, in addition to our law, our medical, and our theological institutions, give us normal schools—schools

in which the theory and the practice, the art branches of a systematic course of English education, and the science of teaching shall be methodically and thoroughly taught in connection therewith. \* \* \* \*

It is one thing to comprehend and another to communicate, or in other words, it is one thing to thoroughly understand a subject, and quite a different one to possess the ability to communicate it intelligibly to others. Therefore, our academies and colleges, under existing arrangements, are no better calculated to supply our State with proper teachers than they are to furnish us with artists, lawyers and divines. A man who stands pre-eminent as a lawyer or a minister must possess a natural talent for his profession, and, in addition to a liberal education, he must have been educated expressly for his particular vocation.

So with the successful teacher, he must possess a natural talent to communicate and to govern and be thoroughly educated for his profession. That such an education can not perfectly be obtained in normal schools does not admit of a doubt.

Should one or two such institutions be established in this State, and be ably conducted for a number of years, you may rest assured that no petition, praying for the diminution of the funds devoted to educational purposes, would be presented to the Legislature signed by its thousands with a '*mark*.' No, No; each aggrieved citizen would write his own name and would be prepared to lay before the world a good reason for so doing.

In conclusion, permit me to express my deep regret in not being able to devote to the consideration of this

subject the time that it demands. I can assure you that I feel too deeply interested in the cause of education to speak upon it, before such an intelligent audience as this, without being able first to make a careful preparation, and I should not have done so had not events beyond my control occupied my time since I anticipated being present at this meeting, until I left my home to enjoy the pleasure of meeting the teachers of this State, with whom I have for so short a time had the honor of being numbered.

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## Extracts

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EXTRACTS FROM ADDRESSES DELIVERED ON VARIOUS  
OCCASIONS.

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Too often the key to knowledge is exhibited instead of knowledge itself. \* \* \* Memory appears to be the faculty which is most called into use—a local memory, the very one requiring least attention. A philosophical memory should be cultivated. This is done by forming a habit of associating, according to the relation of cause and effect, of antecedent and consequent. It consists in teaching the elementary principles from which an answer can be inferred from a given question. Rather than to commit to memory a written answer it trains the child to notice the effect of a certain cause, or the cause of a certain effect. It is developed by exercising and improving the reason and judgment rather than by localizing facts. Reasoning consists in comparing two or more events with each other and from thence drawing a conclusion. The way to improve the

reasoning powers is to use them. Rules and examples should not be given without the reasons on which these rules are founded. Hence, when any one has a question to solve in business or otherwise he must recur to the rule instead of forming one for himself from the principle involved.

If a scholar gives a wrong answer it is of no use to tell him the true answer and pass along, but other questions should be proposed (not questions to draw out the answer) by replying to which the pupil discovers his own error, and corrects himself. This, if judiciously managed, cannot fail to benefit the mind and inspire the scholar with new zeal, as it shows him that he has some power of his own, and this knowledge brings delight. A pupil sometimes gives a wrong answer to a question because he attaches a wrong meaning to a word, sometimes because he does not fully understand the design of the author, and not unfrequently because he reasons erroneously. It is quite as difficult to discover all the bye-paths in which pupils go astray in the investigation of science as it is to know the right way, and not less important. If a pupil draws a wrong conclusion he should know how he came to so vague a result; first, convince of error; secondly, show where he reasoned wrong; thirdly, teach him to reason aright; and by such a course a philosophical memory will be cultivated, truth elicited, and its influence engaged. Our Objects should be to impart in the minds of our pupils a spirit of inquiry; a desire to know the *whys* and *wherefores*; the ability to trace effects to their causes and to understand the relation of cause and effect in

general. In other words, it is our duty so to train the child as to enable him to take his place in the broad sphere of republicanism, an intelligent, honest, free, independent, methodical thinker and doer. Perhaps it would not be out of place to glance at the cultivation of the imagination.

Many seem to regard it as a dangerous faculty which ought to be stifled and destroyed rather than regulated and improved. Hence, they load its wrongs with lead rather than trim them for loftier flight. These views arise from a mistaken view of the faculty—the great mainspring of human exertion and a grand source of human improvement, and not a mere builder of airy castles for fancy roving. As it delights in presenting to our minds scenes and characters more perfect than ourselves it prevents us from ever becoming satisfied with present attainments, and prompts the strivings for higher good.

Many are noted for originality of thought and sublimity of expression which is owing mainly to the proper training of the imagination. It also enables the philosopher to frame hypothesis upon which he arranges truth, and from thence deduces laws that govern the world. \* \* \* That the cultivated intellect is not of itself unfavorable to unswerving morality, is true; but this fact only increases the responsibility of the teacher; for, it is perhaps unnecessary to say that the nuptials of two principles must be affected in early life so that in holy wedlock they may grow up each of the other “bone of its bone and flesh of its flesh,” or otherwise, allowing the alliance to be but partial, until the enterprises of life

amid the turmoil of action shall have absorbed the mind's attention, they will doubtless become forever alien to each other. Prudence, therefore, dictates that the teacher should consider well this department of his responsible duties ; and then, the work of training and moulding ended, and the pupil dismissed from his guardianship, under the due inspiration of the principles we have named, we may thenceforth contemplate him as pursuing his way through the trying vicissitudes of life, or winging his course through the realms of lofty thought, ever surrounded by the fair forms of "*Justice, Mercy and Truth.*"

The first and most important qualification that a teacher should possess, to be capable of governing others, is to be able to govern himself. Never ask of a pupil what you do not know to be right. Then endeavor to show him that your requisition is not only just, but for his benefit ; and you will generally secure prompt and cheerful obedience. Use kind words and gentle means first ; but, under all circumstances, not only insist upon, but secure prompt obedience on the part of every one, young and old, under your charge. \* \* \* \* Teach one principle at a time, and the applications of that principle ; afterwards a new principle, and then combine the two and let the pupil unravel them, and then another, and so on. It is the same as unloading a load of grain ; first take one sheaf and then another, and so on until the work is accomplished. It is so in reasoning, one principle stands out distinct and clear and must be disposed off, and then another, and so on. The first lesson is as difficult for the pupil as any in

the book, and if it be solved correctly and the pupil understands the reason—the why and wherefore—more difficult ones will not be so difficult. The great secret of teaching does not consist in the number of pages passed over, but in understanding the solution of the question, the principles involved in it and their application. \* \* \*

It is as important to teach the pupil to rivet his memory on a subject as it is to teach anything else, and the man is educated who can control his mind and bring it to bear, with all its powers, on one thing at a time. \* \* \*

Most truly did McLean, the Vice-President of Princeton College, remark “many go to college for a *sheep-skin*, and come away with a *sheep’s head*.” \* \* \*

I am aware that on this topic much honest difference of opinion exists; still I believe a careful, candid examination of the subject would, in a measure, harmonize the divergent views of prominent educationists and direct their efforts of usefulness into the broad channel.

“The law that moulds a tear,  
And bids it trickle from its source;  
That very law preserves this earth a sphere  
And guides the planets in their course.”

What gravity is to the solar system, female influence is to human society, regulating, governing and sustaining. The society of intelligent and virtuous women will dispel base and groveling thoughts as does the approaching sun the blighting frosts of Autumn. Let us then deceive ourselves no longer by considering the co-education of the sexes as productive of naught but evil; but rather let us consider that they were created

to enjoy each others society and to improve and strengthen each other in every good and great work, when placed together under healthful and efficient regulations.

The mind of man and woman is composed of precisely the same number and kind of faculties ; in the one, as a general thing, the coarser and sterner ; and in the other, the more refined and milder faculties or principles of our nature predominate. Thus the sexes are designed by an all-wise Creator to exert a mutually elevating and refining influence upon each other. That course of training which is best calculated to develop the mind, and to elevate the thoughts of the one, and in every other way to prepare him to become an honorable and useful member of society and to enjoy eternal happiness hereafter, will have a corresponding effect upon the other in preparing her to fill the high and holy position designed by God.

As the sturdy oak and the modest violet both flourish and arrive at maturity under the vivifying and strengthening influence of the same successions of sunshine and showers, so will the minds of both males and females be most systematically and harmoniously developed and strengthened for usefulness here, and happiness hereafter, in the same classes and under precisely the same course of study. Nor will such a joint education of the sexes have any more of a tendency to cause women to aspire to the position of men, or men to assume the duties of women, than the same succession of sunshine and showers will give to the violet the outspreading branches and rigidity of the oak, or the oak the beautiful tints and more delicate texture of the

violet. Let then our sons and daughters grow up together—pursue the same course of study—in the same school ; and the universally acknowledged blessings that we as a nation enjoy, that arise from the intelligence, virtue and piety of the women of America, will continue to shed their benign influence over our land, carrying joy and gladness to thousands of homes, now the abodes of misery and wretchedness.

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EXTRACT FROM AN ADDRESS DELIVERED AUGUST 11TH, 1858,  
AT SCRANTON, PENNSYLVANIA.

*Fellow Teachers of the Pennsylvania State Teachers'  
Association, and Friends of Education.*

The recurrence of our anniversary gathering, while it marks the period of a happy reunion of the friends of education, suggests grave reflections on the flight of time. Steadily and ceaselessly the Hoary Reaper moves on his tireless way towards the unmeasurable future, regardless alike of the lethargy that broods like night over unthinking mortals, and the dread necessities that bid them awake to life and activity—alike deaf to the pleadings of the yearning soul, whose keen prophetic glances proclaim a single life too short to permit the gathering of half that truth which strews the walks of life, and to the shrieking mortal, who, his sands near run, craves but the lease of one short year, that the neglected work of life may not be left entirely undone.

Time moves on, and in its course bears all humanity on to their destined end. \* \* \* The mind in the process of development realizes at least three distinct mental conditions, viz., the *preceptive*, the *conceptive*, and the *reasoning*, and any method which fails to keep the operations of the school within the limits proposed, by these natural progressive conditions, involves a positive absurdity ; for the latter condition, though *generally* removed from the former by the interval of years between infancy and early youth only, is nevertheless subject to all the circumstances attending the moral and intellectual peculiarities of ancestry, as well as those of birth or condition in life and rank in society, by the effects of which that remove is extremely limited in one case, and largely extended in another. The proper character of teaching, under one of these conditions, is as ill adapted to the necessities of the pupil under another, as strong meat is to the condition of infancy, or diluted milk to the formation of bone and muscle for the arm of the laboring man. \* \* \* When *truth*, of whatever character, or rather pertaining to whatever subject, comes to be regarded as a sacred idea, and the pupil, even in the ascertainment of *scientific truth*, is made to feel that he is brought in contact with sacred elements—then, whatever of progress he may make in the acquisition of knowledge, each addition to his fund of intelligence will also prove a step upward in the scale of moral existence. \* \* \* Facts are but half appreciated—knowledge is but half conceived—and *truth* itself is but partial and incomplete, unless they enforce upon the consciousness of the learner the

relation they sustain to the *moral condition* and prospects of mankind. \* \* \* In closing this discussion we deem it proper to refer to that branch of common school, as well as normal school instruction, to which all other branches are subordinate, viz., the cultivation of the HEART, or the inculcation of *sound principles—uncompromising morals.*

\* \* \* \* \*

Could we but imbue the acquisition of true knowledge with the sentiment, no less *true* than mathematical axioms, that in proportion as *truth* gains ascendancy over *error*—and the mind yields to its conclusions, in so much only do we make advancement—insincerity would lose its hold upon mankind, and the fraud and unkindness that mar the peace and beset the enterprises of life would be abhorred, and mankind would strive after universal exaltation.

In the homage paid to truth, God would receive the adoration due his character and attributes, and mankind exchange the kindly ministry of good-will to men; and thus the law of love would be fulfilled.

\* \* \* \* \* In conclusion, accept my humble acknowledgments, my sincere thanks, for the kind, the gentlemanly, and the ladylike treatment it has been your pleasure on all occasions to extend to me. Let us now at our separation remember that,

“It is not all of life to live,  
Nor all of death to die.”

and endeavor so to spend the remainder of our days, that when we are called to bid adieu to earthly scenes and associations we shall be prepared to meet in that

upper and better world where anxieties, troubles and disappointments are unknown, but where happiness and joy eternally reign.

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(From a Visitor's Report of the Susquehanna Normal School.)

I have as often as my duties would permit visited the normal school at its opening exercise, and also during the regular recitations, and have ever been pleased and instructed.

There are, I am informed, upwards of two hundred and sixty students in attendance, the majority of whom are preparing for the business of teaching. The morning exercises, which comprehend some entirely new features, are of much interest to visitors, and cannot fail to be of lasting benefit to the students, as their thoughts are continually engaged in committing to memory words arranged by some skillful master of the language, which embody gems of thought, or are in search of some useful truths, while at the same time each student is encouraged to arise in public and express his views with conciseness and clearness.

At fifteen minutes past eight o'clock in the morning the school is assembled in the hall for the exercises referred to, which occur in the following order, the school being divided into five divisions:

First, each lady of one of the Divisions arises and repeats a passage from the Bible, which she has previously selected and committed to memory. Second, singing. Third, reading a chapter from the Bible by the Principal, and prayer. Fourth, each gentleman of another division arises in his place and repeats a

sentiment from poetry or prose, selected or original, which he has committed for the occasion. Fifth, declamation by three or four students. Sixth, object lessons. In this exercise a subject is assigned for the students' consideration the morning preceding that on which they are asked to arise at their seats and give, in a condensed form, their knowledge of the subject or question under consideration. In these object-lessons a variety of subjects seem to occupy their attention, *e. g.*, the history of the manufactory of china, porcelain, and pottery, and wherein they differ one from the other; the history of different fruits and spices, and the manner of their cultivation, etc.; discovery and history of artificial light, biographical sketches, etc., etc.

It is now nine o'clock, and the classes are sent to their various recitation rooms where they meet their teacher and recite their lessons.

In all the exercises especial attention is paid not only to the correct use of language and accuracy in the annunciation of all the elementary sounds of each word used, but terseness and perspicuity of style and ease of manner receive the attention which their importance demands.

The instruction in every department seems to be of the most thorough, practical character. Students here are not encouraged to shirk out of preparing their lessons by informing their teacher that "they understand them, but are unable to explain them to others," and thus maintain a standing in their classes creditable or discreditable to themselves in proportion as their opinions of their own abilities are favorable or unfavor-

able. Every student is required each day to explain clearly a portion of his lessons, or to expose his want of knowledge of the subjects treated of in it.

Another feature of the school which attracts the attention of the visitor is the good order that prevails throughout. Never have we met so large a number of young men and women at school who deported themselves with more ladylike and gentlemanly propriety. This fact indicates that they attend school for a noble purpose, and is a guarantee that as they go forth to teach in the various districts of the county they will exert a healthful, refining influence over the minds of the children committed to their care, and direct their energies in those paths of knowledge that will yield them success and pleasure commensurate with their efforts.

The students of the normal school enjoy rare advantages for the cultivation of their minds, for the acquisition of those manly habits and virtues that ever attend the eminently useful, the truly great and good. Hence, the more we have a right to expect from them as they go out to teach our district schools—to form the habits and character of the youth of our county.

\* \* \* \* \*

The examination of the different classes in the afternoon gave us a very fair opportunity of understanding Professor Stoddard's superior system of teaching, and we saw enough to warrant us in saying that under that system the pupil can acquire more thorough and practical knowledge of the branches taught, in a given time, than is possible under the old system. The graduates of this institute cannot depend on a ROUTINE

acquirement of words, phrase and rules, but they are obliged to become complete masters of the nature and philosophy of each branch of science to which they turn their attention. Their education is therefore not made up so much of a knowledge of rules as of principles and their application.

The advantages of this system were strikingly apparent in the examinations we witnessed. The class in grammar was called and the questions proposed before the students knew who would be called upon to answer them and illustrate the principles involved. In intellectual arithmetic Professor Stoddard stated the most difficult questions and then called upon students by name to solve them, who commenced by repeating the questions exactly as stated. In this way the attention of the entire class is fixed upon the subject before them, and each one must be prepared to answer it, for no one knows at the time who will be called upon to do so. This part of the examination was a complete triumph. Questions were accurately solved, mentally, which would puzzle some teachers to do in double the time on the slate or blackboard. This is an excellent discipline of the mind, and when generally introduced into our schools a great step in advance will be gained in popular education. The examination of the class in geometry was equally satisfactory, each member being able to name the book and number of any proposition, and to demonstrate any proposition, designated by the book and number, on the blackboard.

The exercises were enlivened by vocal and instrumental music.

(A Day at the Liberty Institute.)

To-day we had the pleasure of visiting the above-named seminary. \* \* \* \* The school is taught at present by Mr. J. F. Stoddard, a graduate of the normal school; as a teacher he is thorough in his instructions, and seems to exhibit unusual tact and ability in the discharge of his duties. Every scholar seems to know his place, and the burden of government seems to be entirely taken from the shoulders of their instructor. \* \* \* \* We noticed a desire for learning, and to excel in every study seemed to characterize all the scholars. That this institute is second to none in the county (so far at least as our observation has extended) we believe to be true, and that it will eventually stand among the first in the country we think more than probable.

LIBERTY, February 28, 1848.





## Clippings

(By Request.)

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A FEW CLIPPINGS FROM REPORTS OF INSTITUTES, GIVING A  
GLIMPSE OF THE MAN AT WORK.

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Professor Stoddard, by his clear and convincing lectures, his accurate, yet inimitable description of what common schools too frequently are, instead of what they should be ; his thorough knowledge of the duties of an educator, his high sense of the responsible task of giving energy, strength and expansion to the young mind, and calling into exercise all its reasoning faculties—not only convinced the teachers, but all who heard him, that there was much yet to learn by all those who assumed the responsible position of educators in our common schools. And indeed we heard some who are considered among our best teachers in the county remark, that although they had heretofore a rather good opinion of their skill and proficiency

in "teaching the young idea how to shoot," yet they are now satisfied they know but little about the profession. \* \* \* \* \* He explained, and eloquently enforced upon the minds of those present, an interesting and successful method of teaching the alphabet and the art of reading; his instructions in the best methods of teaching arithmetic, if adopted, are well calculated to inspire the mind of the pupil with a deep interest in his studies, and with a zeal to press forward and grasp more difficult propositions, which is seldom found in our schools. By his system he calls into exercise all the powers of the mind of his pupil, and leads him forward by a process of reasoning and a regular system of analysis in the solution of problems, which will soon enable him to concentrate all the powers of his mind on a single subject. He would thus accomplish more than one thing at a time; the process will strengthen the intellect, aid the memory and train the mind to a regular system of logical reasoning. In arithmetic there are but few principles involved, and these in themselves are simple, and hence the grand object in teaching is to teach principles; to teach the pupil to reason correctly, and if this is done results will take care of themselves, and the answer will be accurate.

If his method of teaching this science was adopted it would make the study a pleasing and delightful task to the pupil instead of that gloomy and unintelligible mass of figures, which, under the too common way of teaching, repels the student and causes him to shrink from even a vigorous effort to master and understand the elementary rules of the science. His

instructions in the art of teaching geography and some of the higher branches of the sciences were very interesting, but we have not time or space to advert particularly to them at the present time.

By exposing the errors too commonly practised in our schools with beginners—showing the importance of starting right—drawing the contrast and showing the results between the right and wrong way—and proving the necessity of teachers understanding the duties of their profession, he must have convinced all who heard him, that the art of teaching is as much a *thing* to be studied as any branch of science. \* \* \*

*Action* is the watchword which the future demands.

\* \* \* One of the primary objects of a normal school is to preserve that beautiful harmony between the inward and the outward, which the Great Author intended should exist; to crush error and elevate truth, and so far as may be render human beings mentally and physically perfect. \* \* \*

Professor Stoddard seems to have been the main man on this occasion, and conducted the next exercises on "Elementary Sounds," holding the teachers to a thorough drill on the separate vocal sounds, and also combining with them the sub-vocal and aspirate sounds of the language, exercising also on the distinct utterance of words and sentences of difficult pronunciation, insisting, as usual, upon thorough work—perfection gained only by long practice. Exercises in mental arithmetic by Professor Stoddard commenced with very simple questions,—perfect exactness of solution being required. They included some very difficult questions, which appeared to be more

than a task for the best, though some made the attempt—questions requiring an abstract algebraic process of reasoning. \* \* \*

Professor Stoddard then addressed the audience. His subject was “Every man’s destiny formed by his own perseverance and determination.” He referred to numerous examples to show what indomitable perseverance will accomplish. \* \* \*

In a lecture by Professor Stoddard on the mind, he regarded the superiority which one mind possesses over another, not so much attributable to superior natural abilities, as to the direction given it in youth. That much depended on early impressions, and argued from this the importance of having well qualified instructors. \* \* \*

He dwelt elaborately and eloquently upon the system of public instruction, and the principles on which it is based, demonstrating its intimate connection with the welfare of our country and the best interests of humanity. \* \* \*

Professor Stoddard said, in teaching mental arithmetic he would require the pupil to stand up and go through the solution aloud, and be careful to have them tell the whole process—having no running across the corners—allow them to have no books in the class, and read the question to them but once. This course will tend to strengthen their memories and produce a habit of close, regular and systematic thinking and reasoning, which will be invaluable to the pupil. \* \* \*

Professor Stoddard said the difficulties encountered in the exercises in algebra may be more easily overcome by first mastering, familiarly, the simple elements. Some of the citizens took an active part in this exercise.

Again, he gave an exercise in practical arithmetic. Thorough work was here also the key to success. Operation of subtraction explained, without the borrowing and carrying process, application of square root, etc.. etc., together with alligation, in the Professor's peculiar method of solution, were the main features of this exercise.

Professor Stoddard now took up the subject of reading. He said one great difficulty in this science consisted in passing over the vowel sounds in too much of a hurry. The voice should be much exercised on these sounds, and he would impress the mind with the fact, that to say there is a long sound, a broad sound and so on, amounts to nothing. These sounds must be taught and understood, and this can only be done by the teacher giving them. He also showed that the body should be in a correct position, in order that the vocal chords may be in their natural position. \* \* \*

In the Professor's lecture on grammar he urged the importance of thoroughness, and of not being satisfied when the student has learned the form, but the pupil should be taught to give a reason for every step they take in the analysis of a sentence. \* \* \* \*

The Professor also made some remarks upon the manner in which geography should be taught. He would never spoil an elevating and comprehensive idea by whittling it down to the capacity of a child, but would endeavor to expand the pupil's mind till it was ready to receive it in all its beauty and nobleness. Tell a child how the earth keeps its place—how a person can stand upon its surface—illustrate with a magnet and needle; illustrate the form of the earth and situation

of countries upon an apple or some familiar object ; give all definitions a comprehensive explanation, but never degrade the idea you intend to convey. He regarded drawing upon the blackboard as a pre-requisite to a successful perusal of this study. He would also give the pupil an idea of distance and velocity, in order that the pupil may be able to understand this subject properly. By request, he made some remarks on school government. He regarded promptness and harmony of action as necessary to the maintenance of good order. \* \* \*

President Stoddard delivered a lecture on electricity. Having an excellent electrical apparatus, he made several experiments, exhibiting some of the strange powers of that subtle fluid. \* \* \*

During the Professor's lecture upon pneumatics he stated that the weight or pressure of the atmosphere is equal to the pressure of a column of water thirty-three feet in height ; that the noise made by the discharge of a gun is caused by the collapse of the departed air—all of which was demonstrated by experiments made with a pneumatic apparatus lately purchased for the University of Northern Pennsylvania. Other experiments were made to show the elasticity and compressibility of air. \* \* \*

During the remaining part of the week the Professor lectured upon English grammar, natural philosophy, mathematics, school arrangements, the school laws, etc. These lectures were well calculated to induce on the part of teachers a habit of close observation, correct methods of reasoning and scientific investigation, and a more just appreciation of the science and art of teaching. \* \* \*

John F. Stoddard, President of the University of Northern Pennsylvania, made a few observations upon the utility of Teachers' Associations. He thought teachers had too long stood apart from each other, when by a more close and friendly intercourse they might have instructed, encouraged and sustained each other. He recommended a thorough knowledge of the elementary principles of every science, observing that they are few and simple, that there are only forty round and consonant sounds in the English language, and that difficult and puzzling as trigonometry is found to be, that it has but five or six different principles.

The President, resuming his remarks, said, there are but few who are intimately acquainted with arithmetic. Their imperfect knowledge is easily traced to the imperfect mode of teaching. The learners were hurried through books without acquiring a knowledge of principles. And as soon as drawn from the beaten track they were lost, the simplest problem being sufficient to puzzle them. The mind not thoroughly disciplined serves only the purpose of a storehouse, and is unable to trace effects to their causes, or to assign the effect of causes. Arithmetical problems should not be solved by the machinery of rules, but by the employment of plain reasoning common sense. Scholars erroneously suppose that there is some great mystery in and about the rules of arithmetic. Now that which is enveloped in mystery cannot be fully understood. They should never neglect the exercise of that reason which originates and tests the philosophy of rules. In resuming his instructions on teaching practical arithmetic he ex-

plained the system of teaching by "object lessons." On this subject his remarks and illustrations were indeed exceedingly interesting and instructive. He showed how the pupil, whilst he is learning to read, may be taught many of the important sciences; how his mind may be expanded and developed, and his thirst for knowledge be excited and increased. He also lectured on the subject of school government, and in this interesting address he said: first, govern yourself; be kind, gentlemanly and courteous, be thorough and earnestly interested in the welfare of your pupils, show them that you have regard for their feelings—place confidence in them—give them to understand that they have a character to sustain—govern them by the power of kindness. Corporal punishment should not be resorted to until demanded by peculiar circumstances and the strictest necessity. \* \* \* \*

He concluded his arduous, constant labors, of over three days, and instructive lectures before the Institute, with a brief, appropriate, and an affecting farewell address.

The following resolution was then offered and unanimously adopted.

*Resolved*, That we regard Professor Stoddard's Normal system of instruction as superior to any with which we are acquainted, and also that we believe Mr. Stoddard would do much to advance the science and art of teaching by publishing a work in which his views shall be more fully set forth.

\* \* \* \*

"As nature opens to us her treasures we perceive the sublime harmony that prevails throughout our vast domains. Science, the talismanic sceptre, at whose wave as if by magic springs forms of wondrous beauty

to our mental view, and the thousand hitherto undistinguishable voices of nature become as familiar to our ears as household words—in the song of the birds—the music of the rills and the kindling glories of approaching dawn—in the mellow light in which the sleeping earth lies bathed—all these are ours to guide the thoughts upward from earth to that supernatural realm where unincumbered thought may stretch its pinions and soar forever amid the starry wonders of the heavenly world.”

\* \* \* \* \*

At the eighth annual session of the Wayne county Teachers' Institute, held November 24, 1873, the following resolutions were adopted :

*Resolved*, That in the death of Professor J. F. Stoddard, the Pioneer Institute Worker, and first Superintendent of Wayne County, we, as well as the educational world, have met with almost an irreparable loss.

*Resolved*, That his valuable instructions and mathematical works have done more for the interest of our county in elevating the grade of the teachers and Public Schools, than the works of any other Mathematician or instructor with which we are familiar.

*Resolved*, That we cherish his name with grateful remembrances, and strive to perfect ourselves in the studies to which he gave the last years of his life.







## Victory

— • —

The note of triumph sound!  
A victory is won;  
The goal encircle round!  
An earthly race is run;  
The conflict past, and toilsome way;  
The laurels wreath his brow to-day.

The noble presence mourn;  
In paths now lone and drear;  
Rejoice that, upward borne,  
He left the sighing here.  
As echoes of celestial praise,  
Float nearer since he joined the lays.

Shall sorrow crush the heart,  
As if bereft of hope?  
Or faith its aid impart,  
With problems deep to cope?  
Could message come from pearly gate  
To say, Be not disconsolate,—

The sainted ones enfold,  
Our home in mansions fair,  
And glories, all untold,  
We yearn with you to share.  
Would we neglect, in selfish grief,  
The trust bequeathed, the mission brief?

A lesson and a task  
Is chosen, and is given;  
Its purpose do not ask,  
It will be plain in Heaven.  
To culture, mould, and educate  
For duties, joys—that yonder wait.

An alphabet is taught.  
Its characters are new,  
They sometimes tax the thought.  
But will the mind imbue  
With knowledge of the language sweet,  
That thrills the air when angels meet.

The varied exercise  
Develops voice and ear;  
The music of the skies  
Is caught in fragments here.  
The elementary sounds we learn,  
The song to sing on safe return.

We roam no trackless waste  
On bleak and starless night;  
O'er numbered steps we haste  
To native realms of light.  
The God unseen forever nigh,  
As felt when, Father guide, we cry.

One pace behind is Death,  
Surrounding,—everywhere,  
The Life, which gave us breath,  
Preserves with ceaseless care.  
The ebb and flow of vital tides,  
Is swift or slow, as He decides.

The power of Faith to test,  
Our graces to employ,  
Prepare for work and rest,  
The things of sense annoy.  
The discipline to nerve, expand  
For destiny—supremely grand.

A cross for each is made,  
By Wisdom and by Love;  
Its form has been inlaid  
Upon our crown above.  
The weight, the pattern is decreed,  
To meet the special, daily need.

And when the training o'er,  
The errand all complete,  
The child at school no more,  
The Sire, unvailed, shall meet,  
The life perfected will explain,  
The mysteries of toil and pain.

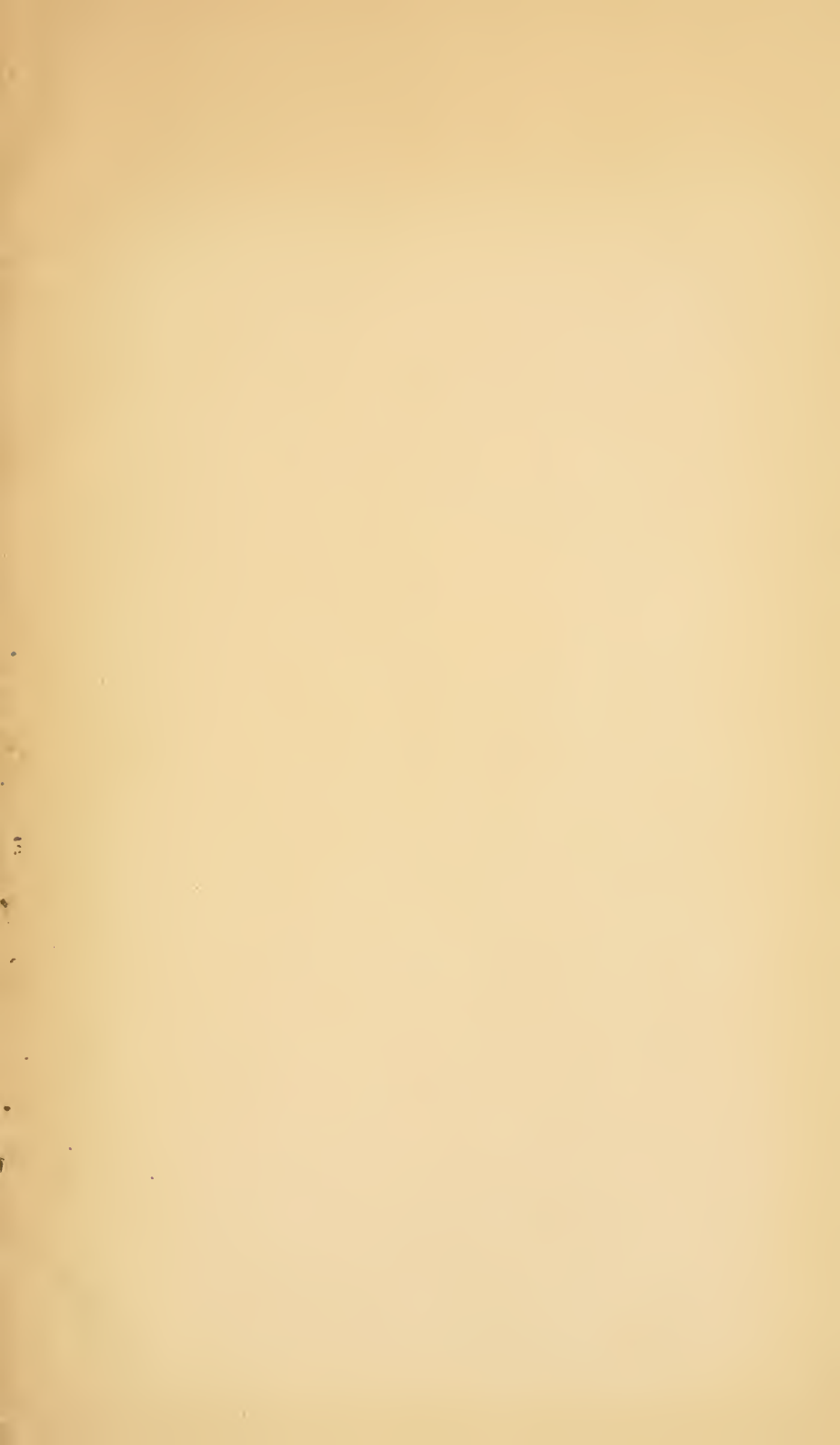
The labyrinth we thread,  
The shadowed wave we press :  
And then our feet shall tread  
The land of blessedness.  
We there, as seen and known, shall know,  
If walking with the Lord below.

On rod and staff lean hard :  
The hand extended grasp ;  
Let nothing thee retard ;  
Be patient—speed thy task.  
Then greet the loved ones gone before,  
And dwell with them forevermore.









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